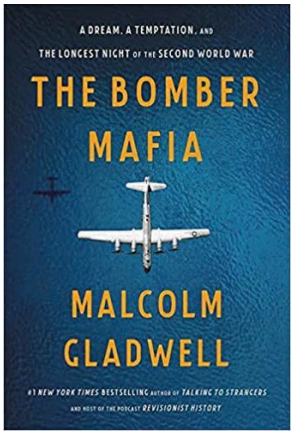
The Bomber Mafia: A Dream, a Temptation, and the Longest Night of the Second World War

by Malcom Gladwell

Reviewed by Chaplain (Lieutenant Colonel) Brian Koyn



On the night of March 9-10, 1945, the U.S. Army Air Forces (USAAF) in the Pacific carried out a bombing raid that was so destructive that it made the atomic bomb raids a few months later seem benign by comparison. Using the recently invented napalm, a jellied gasoline developed in 1943 in an Army lab at Harvard University, American bombers set the city of Tokyo on fire. The resulting firestorm created winds that sucked mattresses out of windows, destroyed sixteen square miles of the city, and killed over 100,000 people. The scene was so terrible that aircrews donned their oxygen masks to keep from vomiting due to the red mist in the air and the smell of burning flesh. This raid is the central event that Malcolm Gladwell attempts to understand in his most recent audiobook, *The Bomber Mafia: A Dream, a Temptation, and the Longest Night of the Second World War*. Unlike most audiobooks, which are just a reading of the already existing print book, this book began life as a podcast-style book that was later translated into print by a team of writers. Gladwell takes the listener on journey to understand how exactly the U.S. found itself killing over 100,000 civilians in about six hours, in an act that flew in the face of President Franklin Roosevelt's 1939 call to the world to avoid the "inhuman barbarism"[1] of bombers targeting civilian populations.

Gladwell begins with an examination of the relief of General Haywood Hansell as the Commander of 21st Bomber Command in the South Pacific in January of 1945, and his replacement by General Curtis LeMay. These men are the personification of two schools of thought within the Army Air Corps before and during World War II. Hansell is the representative of the so-called Bomber Mafia. Hansell was a romantic, old-school aviator who epitomized the Southern aristocrat. Hansell was part of a small group of zealots who came together as instructors at the Air Corps Tactical School (ACTS) at Maxwell Field, Alabama in the days leading up to the war. With religious fanaticism, they developed the concept of daylight, high altitude precision bombing. In their vision of a war still to come, bombers would "put bombs in a pickle barrel from six miles up,"[2] thereby avoiding the terrible years of slaughter experienced in the trenches of the previous war.

If the concept of daylight, high altitude strategic bombing proposed by the Bomber Mafia is orthodoxy, then Curtis LeMay is the leading heretic. A tough, no-nonsense commander who, in many ways, was the Air Force's answer to George Patton, LeMay was a man of action who seemed to believe that winning covered a multitude of sins. LeMay designed the campaign to firebomb Japanese cities. His campaign to destroy every major Japanese city lasted from the end of 1944 until after the bombing of Hiroshima and Nagasaki. LeMay famously gave his philosophy of war saying, "I'll tell you what war is about. You've got to kill people, and when you've killed enough they stop fighting."[3]

Gladwell presents a profoundly moral argument through the exquisite symmetry between the dashing showman Hansell and the gruff, uncaring LeMay. However, as any armchair ethicist understands, hard moral choices in the prosecution of a conflict like WWII are difficult. Gladwell reveals, although maybe not intentionally, that each ideological camp had the same endstate in mind, namely the rapid end to the war. The Bomber Mafia sought to avoid bloodshed by precisely targeting key enemy targets, thereby bringing the opponent to their knees. They claimed that airpower alone could bring the war to a rapid end. LeMay, however, took a contrary position; in his thinking, war is so terrible that the only moral course of action is to do everything in your power to hasten its conclusion, including more indiscriminate area bombing of civilian targets. Gladwell's sometimes simplistic presentation and broad generalizations shortchange a profound ethical discussion.

For fans of Gladwell's storytelling, *The Bomber Mafia* will not disappoint. While exploring the primary topic of bomber strategy in WWII, he takes exciting side trips. He tells the story of the quirky engineer and inventor Carl Norden. Born to Dutch missionaries in Indonesia, Norden developed the then top-secret bombsight used in American bombers throughout the war. A precise bombsight was critical to the Bomber Mafia. As a Christian, Norden was pleased to be part of the effort to deliver bombs accurately, thereby reducing civilian casualties. Gladwell tells how the demanding Norden was so obsessed with precision that he had his team hand polish individual ball bearings to ensure that not even a bit of friction would throw off the workings of this device.

Another side trip also involves ball bearings. Gladwell tells the story of Hansell and LeMay leading two parts of the famous bombing mission to destroy German ball-bearing production in the Bavarian city of Schweinfurt in 1943. This disastrous raid was part of a strategy that was integrally tied to the precepts of the Bomber Mafia—destroy the enemy center of gravity through precision daylight bombing. In this case, the idea to target ball bearings, critical to everything with a motor or wheels, originated at ACTS. The aviators took notice after a 1936 flood in the city of Pittsburgh brought U.S. aircraft production to a standstill. Land-based disasters were not usually a concern of the U.S. Army Air Corps. Still, this flood destroyed a factory that supplied a spring critical to the production of aircraft propellers. They asked, "What if we could do the same thing to a future enemy?" ACTS, in 1939, outlined how a fictional attack on New York City from Toronto using only a couple of bombers would take out bridges, freshwater aqueducts, and the power grid, crippling the city with a minimum of effort. It was the holy grail of warfare to find an efficient, cheap, and easy way to force the capitulation of an enemy. Schweinfurt was their chance to test their idea in the real world. If successful, the raid would have convinced the most ardent skeptic of the philosophy of daylight precision bombing. This form of storytelling is a hallmark of Gladwell's previous works, including *Outliers, Blink*, and others, and fans will enjoy each of these forays into a related topic.

Developed first as a series of four podcasts within Gladwell's *Revisionist History series*, The Bomber Mafia emerged as a full-length book with many more additions than the first podcasts. *The Bomber Mafia* is an audiobook that was also developed into a print book, a reversal of the usual order. The audiobook clocks in at a bit over five hours and includes many novel techniques for audiobooks, including real audio interviews, newsreels, documentaries (including one WWII propaganda film narrated by Ronald Reagan), and sound effects. The audio version is compelling and is highly recommended. Included with the audiobook, when purchased from the author's website, is a listener's guide that adds some context and photos that complement the storytelling. For anyone debating whether to spend the money on the audiobook, check out the *Revisionist History* podcast for a teaser.[4] The print book reads like standard Gladwell work, so the purist will not lose any content if eschewing the audio version, although not everything in the audiobook made the cut for the 256-page print book.

Gladwell has his critics, and historians stand at the front of the line. Most of Gladwell's other books deal with topics of the social sciences, including psychology and sociology. He is a master of using the latest research in novel ways to draw surprising conclusions. Dr. John Curotola of Fort Leavenworth writes in *Military Review* that "using only secondary sources and interviews with scholars on the topic, Gladwell provides no new insights to USAAF bombing applications, nor does he provide any meaningful revisions to contemporary narratives on the topic."[5] In other words, Gladwell regurgitates mainstream scholarship on the U.S. bombing strategy, but he does it through a fascinating narrative. One of the most scathing reviews came from David Fedman and Cary Karacas in the *Los Angeles Review of Books*.[6] Of their many complaints, the most glaring is that Gladwell's attempt to personify this as a religious crusade with a vivid hero and antihero falls flat in the face of the historical realities. As early as 1943, military planners envisioned a campaign to burn down Japanese cities. It was a

plan with the full support of General Hap Arnold, Chief of the Army Air Forces, and President Roosevelt. While Hansell did drag his feet in executing the massive firebombing of Tokyo, preferring daylight precision bombing, the city was an alternate target on bombing raids for months. This meant that whenever the bombers could not drop their payloads on the primary target, they would release them on Tokyo's densely populated urban districts. In the light of history, the brilliant symmetry of Hansell and LeMay that Gladwell creates is tarnished by the truth that they were two commanders following the plan. It just so happened that LeMay did it better. For objective historical analysis and understanding of strategic bombing in WWII, try one of the multitudes of books on the topic.

The Bomber Mafia is still worth listening to or reading, especially for Unit Ministry Teams and military leaders. With books focused on war in the future such as 2034 and *Ghost Fleet* on commanders' reading lists, the evolving nature of warfare is on the minds of strategic leaders. Like the original Bomber Mafia, current leaders must wrestle with the lessons of the last war, emerging technologies, and an imagination that can envision possible permutations of combat to better prepare for that future. *The Bomber Mafia* provides narratives that could help leaders at all levels encourage thoughtful discussion about the next war. Gladwell even uses the story of ACTS to highlight an environment where innovative thinking can grow, including freedom from interference and a culture where no idea is dismissed out of hand.

The Bomber Mafia is also potentially useful as a thought-provoking primer on the intersection of visionaries, technology, and combat ethics. Even Gladwell's relatively neat and clean ethical discussions will pave the way for more in-depth conversations. The book inspires questions such as, "What happens when the technology designed to make war cleaner does not live up to expectations?" With the emergence of artificial intelligence and autonomous weapons of war, the modern military again finds itself in the same position as leaders in the interwar years. Gladwell admonishes readers, "Ask yourself—what would I have done?"[7] The storytelling of this book allows the reader to feel the conflict and, albeit simplistically, envision themselves within the drama.

The Bomber Mafia, writes Gladwell, "is the story of that moment [where Hansell is relieved by LeMay]. What led up to it and what happened next—because that change of command reverberates to this day."[8] Even with its historical weaknesses, *The Bomber Mafia* is an entertaining and thought-provoking book with value for any military religious professional or combat leader. After nearly 80 years, the technological dreams of the Bomber Mafia have been realized in precision munitions delivered by stealth aircraft, and yet commanders are no closer to the cleaner war they envisioned. The arguments of yesterday remain relevant today, and this book provides a jumping-off point for serious discussion on the possible implications of the Army's preparation for the next war.

Chaplain (Lieutenant Colonel) Brian Koyn is currently a student at the National War College in Washington, DC. He holds a D.Min from Wesley Theological Seminary, a M.Div. from Columbia International University, and a B.S. from USMA. Most recently, he served as the division chaplain for the 82nd Airborne Division.

NOTES

1 *Foreign Relations of the United States Diplomatic Papers*, 1939, General, Volume 1, Document 564. The Secretary of State to the Ambassador in the United Kingdom (Kennedy), Sep 1, 1939. This telegram was also sent to Paris, Rome, Berlin, and Warsaw.

2 The origin of this phrase is unclear although it was parroted by many Air Force bombing advocates and Norden officials to emphasize the capabilities of American bombers. For a brief discussion see Correll, John T. "Daylight Precision Bombing." *Air Force Magazine*, 01 Oct. 2008, www.airforcemag.com/article/1008daylight/. Accessed 28 July 2021.

3 Thomas Powers,"Nuclear Winter and Nuclear Strategy." *Atlantic Monthly*, Nov. 1984, 60.

4 www.pushkin.fm/show/revisionist-history/

5 John M. Curatola, Review of Bomber Mafia by Malcolm Gladwell, *Military Review*, May-June 2021, accessed July 27, 2021. www.armyupress.army.mil/Journals/Military-Review/MR-Book-Reviews/June-2021/Book-Review-004/

6 David Fedman and Cary Karacas, "When Pop History Bombs: A Response to Malcolm Gladwell's Love Letter to American Air Power," review of Bomber Mafia by Malcolm Gladwell, *Los Angeles Review of Books*, June 12, 2021, accessed July 28, 2021. https://lareviewofbooks.org/article/when-pop-history-bombs-a-response-to-malcolm-gladwells-love-letter-to-american-air-power/

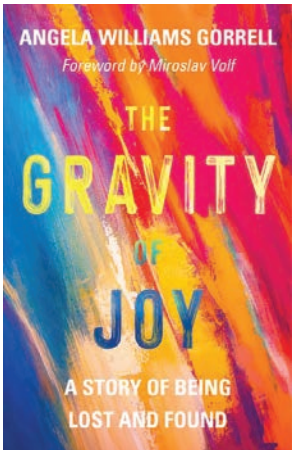
7 Malcolm Gladwell, *The Bomber Mafia: A Dream, a Temptation, and the Longest Night of the Second World War.* Pushkin Industries, 2021. 3. Prologue, 11:37-39.

8 Gladwell 3. Prologue, 9:03 – 9:07.

The Gravity of Joy: A Story of Being Lost and Found

by Angela Williams Gorrell

Reviewed by Chaplain (Major) Lisa Northway



Life brings both grief and joy. In her book, *The Gravity of Joy*, Angela Williams Gorrell portrays and teaches a practical theology that is highly compatible with the multi-faith and pluralistic spiritual environments in the U. S. military. The author's words are a primer on a fully-integrated life in any experience of grief and joy.

Dr. Gorrell's own description of her journey of devastating grief invites readers to explore their own experiences of difficulty. Within a year of being hired by Yale University to study and teach on the theology of joy, Dr. Gorrell finds herself grieving the loss of three close family members who died tragically within four weeks of each other. She reveals her own experience of Imposter Syndrome. Imposter Syndrome has been explained as an internal dynamic of self-perception that causes one to think they may be more of an actor regarding their personal or professional competency. Dr. W. Brad Johnson and Dr. David G. Smith, professors of sociology in the Department of National Security Affairs at the United States Naval War College, explain that Imposter Syndrome is normal and that it can be helpful for mentors to share their own stories of it with their mentees. Johnson and Smith state many people who enter academia and other professional institutions have experienced Imposter Syndrome.[1] Dr. Gorrell herself goes on to elaborate how she considered her status and role in the Yale community. She describes how she was supposed to be the subject matter expert on joy, but that she herself could not escape grief.[2] She came to an epiphany of sorts that joy ultimately complements and assists in the processes of grief.

I met Dr. Gorrell when I was her escort for the Chief of Chaplain's Spiritual Readiness Pilot at Fort Hood, Texas, in January 2021. I had recently been named as the Garrison Family Life Chaplain for Fort Hood soon after the *Report of the Fort Hood Independent Review Committee* was released for public consumption.[3] According to the Report, the Fort Hood community's commitment to safety, respect, inclusiveness, diversity, and freedom from sexual harassment and assault was sorely lacking. These realities increased my zeal to bring joy to a grieving community. Dr. Gorrell's message of the complementary relationship between grief and joy was not only timely, but also had real potential to bring a form of healing the greater Fort Hood community. She beautifully explains, "Sometimes we are indeed given more than we can handle. Sometimes what we hope for never materializes. Sometimes what does not kill us does not make us stronger. Sometimes the plan God has for us means we live in exile."[4] The Army Chaplaincy also has a felt need for Dr. Gorrell's message. We in the Corps have the capacity, as we stay true to our calling, to spread her message to our spiritually-needy communities. As we do so, Soldiers, Family members, and Civilians can discover the transformative healing power of grief.

In *The Gravity of Joy*, Dr. Gorrell masterfully characterizes grief as an opportunity. The book describes the courage to conduct a recalling

of one's own grief. In this way, the gravity of anticipatory and deep grief are present, but there is also room for deep joy. Readers of her book may discover new opportunities for grief to be infused with joy in ways they had not previously conceived. I found myself constantly writing in the margins of my personal copy, to create a guide for my future endeavors into these two God-given emotions. As I read Dr. Gorrell's book, I was reminded of Corrie ten Boom's proclamation: "There is no pit so deep, that God's love is not deeper still."[5] Dr. Gorrell discovered this theology for herself while facilitating a weekly prison Bible study for women after the three deep tragedies in her family. The women in this Bible study taught her about the co-existence of grief and joy behind prison walls where grief is often the inescapable foundation of everyday life.

Dr. Gorrell asked her Bible study participants about their deepest longings.[6] She discovered that these grieving women cultivated and clung to their answers as a sliver of hope for the possibility of joy, which sustained them. They desired to be reunited with their children, and wanted to be able to give and receive forgiveness—including being able to forgive themselves. They cultivated the expressions of their grief and joy even if they could not control their time in prison. These, and similar, desires make us human even when we are not sure that we want to feel human.

Dr. Gorrell takes her readers through a series of questions. In so doing, she invites us to take ownership of our answers. Her questions include: "How does pain fit into a good life? In light of suffering, what should we hope for? Given that pain is a part of the reality of being human, how do we pursue wholeness? If I feel anxious, depressed, ashamed, fearful, or angry, is it possible for life to still be good?"[7] In my own professional ministry in the Army Chaplaincy, I sustained a certain grief. In this recent season, I articulated, to those who asked, what I truly wanted. A strong desire of mine was to return to Family Life ministry. My own hopes and desires likely could not have materialized outside of the occurrence of the original grief, which I would not naturally have chosen.

Dr. Gorrell insists that following brokenness we need a vision of a life worth living in order to endure suffering. After World War II ended, ten Boom was released from the concentration camp at Ravensbruck, Germany. In the years after, she traveled and spoke. In her presentation, she showed the backside of a messy, chaotic piece of embroidery, after which she recited a poem entitled "The Weaver."[8] In 2014, I was fortunate to see both the embroidery and the text of the poem at the Corrie ten Boom House in Amsterdam. The poem, written by Grant Colfax Tullar, reads:

> My life is but a weaving between my God and me, I do not choose the colors; He works so steadily.
>
> Oft times He weaves in sorrow, and I in foolish pride, Forget He sees the upper, and I the underside.
>
> Not till the loom is silent, and the shuttle cease to fly, Will God unroll the canvas, and explain the reason why.
>
> The dark threads are as needful in the Weaver's skillful hand, As the threads of gold and silver in the pattern He has planned.[9]

At the end of ten Boom's presentation, she was known to gleefully flip the embroidery over to reveal an exquisite crown. Ten Boom's discovery took place behind concertina wire. Dr. Gorrell now communicates to a new generation that we are "part of an all-embracing story, about how, somehow, God's unconditional love encompasses the world, things are being made new, dead things come back to life again, and life is worth living…(and) God keeps showing up!"[10]

Within the pages of *The Gravity of Joy*, are the means, and I pray the motivation, to bless others in the midst of their deep grief while holding open the possibility of overwhelming joy. The greatest gift of the book is recognizing that grief and joy are ingredients that can be repurposed to more deeply connect to others. Quite possibly Dr. Gorrell's most practical gift amidst grief-filled human life, is in her own words:

> We cannot put joy on our to-do lists —it does not work that way—but we can put ladders up against fences. We can be ready and prepare. We can set another seat at the dinner table. We can do things as part of our preparation that make it more likely that when joy is near, we will be able to recognize it and embrace it. And we can give ourselves over to the what if? of joy. We all can live postured toward joy, alive to its possibility, even in the unlikeliest of places, even in close proximity to our sorrow, even and most especially in the midst of our suffering.[11]

May we each lean into our own often grief-stricken experiences with God-given strength to access the diversity of emotions necessary to sustain us on our entrusted path on both the darkest and brightest of days.

Chaplain (Major) Lisa Northway has been a member of the U.S. Army Chaplain Corps for over 33 years, serving in all three COMPOs. She served as a Chaplain Assistant (71M), Chaplain Candidate, and a Chaplain since 2005, and has been a Family Life Chaplain since 2016. Lisa is currently serving in a post-utilization assignment. She is married to Garrett Northway, a Director of Religious Education at Fort Hood.

*Special Thanks to Co-editor and Spiritual Readiness Trainer, First Lieutenant Cecelia K. Givens

NOTES

1 Johnson, W. Brad, and David G. Smith. "Mentoring someone with imposter syndrome." *Harv Bus Rev Digital Articles* 2 (2019).

2 Angela Williams Gorrell, *The Gravity of Joy*, (Michigan: Wm. B. Eerdmans Publishing Co., 2021), xvi.

3 Army.mil, Secretary of the Army announces missing Soldier policy, forms People First Task Force to implement Fort Hood Independent Review Committee (FHIRC) recommendations. U.S. Army, December 8, 2020.

4 Gorrell, *The Gravity of Joy*, 69.

5 Corrie Ten Boom, *The Hiding Place*, (Zondervan, 1971), 234.

6 Gorrell, *The Gravity of Joy,* 73.

7 Gorrell, *The Gravity of Joy*, 119.

8 Dolly Lee, "Wisdom from Corrie ten Boom When Your Life is Messy," last modified July 21, 2018, https://soulstops.com/wisdom-from-corrie-ten-boom-when-your-life-is-messy/

9 Corrie ten Boom House, *The Weaver*, poem by Grant Colfax Tullar with Tapestry by Corrie ten Boom (viewed by reviewer at Bartlejorisstraat 19, 2011 RA Haarlem, Netherlands, 2014).

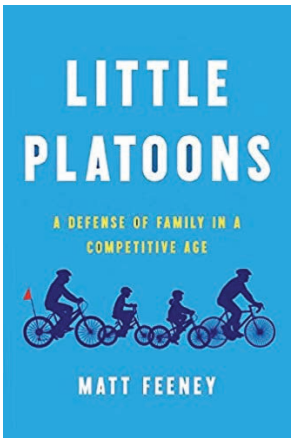
10 Gorrell, *The Gravity of Joy,* 121.

11 Gorrell, *The Gravity of Joy*, 169.

Little Platoons

by Matt Feeney

Reviewed by Chaplain (Major) Sean Levine



Little Platoons reads as a delightfully witty piece of extended journalism by a powerfully observant and wonderfully articulate writer. This book expresses a veritable collage of word pictures. When combined, these various pictures create the single image of a raging, fear-based competition between American families over a largely illusory leg up for their children. This struggle, by pitting families against one another, erodes the social stability that cooperation between families could establish and perpetuate. Rather than the family maintaining its integrity as a haven from the storms seething outside the home, the family unit comes under the ever-increasing pressures of a commercialization that invades the private realm to commodify the riches of that realm in the outside world of fabricated competitive strife. Matt Feeney critiques the systemic cultural forces that threaten the autonomy of parental sovereignty and the integrity of the family.

In an opening move, Feeney respectfully doffs his cap to Edmund Burke in whose *Reflections*

on the Revolution in France the term "little platoons" refers to "smaller-scale human groupings that form themselves without the help or sanction of a central government."[1] For Feeney, the family is the "most basic and sturdy" of these social associations.[2] The rest of the book reflects on how this "most basic" of social associations comes under threat from various external pressures. He presents these venues of pressure along developmental stages from early childhood (chapter 1), to preschool (chapter 2), to elementary school and the entrance of youth sports into the family's reality (chapter 3), to middle school and both the social pressure on the family to engage smart technology/social media and the recruitment of family support inside the walls of the schools (chapters 4 and 5), to high school and the college admission process (chapters 6 and 7). Feeney addresses specific threats to family autonomy and integrity endemic to each parenting stage.

Feeney's vision of the family rests on a politically conservative, or old fashioned, foundation. In short, family is something one fights for against the onslaught of the outside world. He describes the "fighting spirit"[3] inherent to his image of the family by stressing how "the profound meaning and distinctive pleasures of family life are inextricably tied to the feelings of loyalty and solidarity that grow within it—the deep assumption that, confronted by life's challenges, we will *stick together, as a family*."[4] Feeney captured my attention when, contrary to popular American notions of marriage and family, he suggests "the idea of family as a little band or polis founded by death-suggesting vows."[5] The metaphorical connection between vowing to remain faithful to one's partner in marriage until death and the mortification of one's own life, interests, and desires receives short shrift within the standard American narrative of marriage and parenthood, which focuses, instead, on happiness and mutual fulfillment. This view is endemic to my own vision of marriage-as-sacrament, but the idea of marriage and family as a "death-dare" that "release[s] yourself from itself" in an ecstatic, self-sacrificial commitment rarely finds voice in the public square, least of all among books and articles from marriage and family therapy proponents.[6]

Feeney asks: What are the socio-cultural implications for the family unit itself and the culture at large? And, what happens when the most fierce and fundamental to-the-death commitments of parents to one another and to their children are exploited by public institutions such that these commitments morph into a competition with other parents and their children?[7] In brief, "[t]he status of families as existentially different sorts of human bonds, compared to the normal systems of social life, become a profile of families scrabbling against each other for margins of advantage."[8] Feeney describes the destructive impact of this socio-cultural dynamic for the family and for American society, and he advocates for an awareness-based subversion of this dynamic, which makes his book the defense of the family that the book's title implies.

Lest one get the impression that Feeney's book represents just one more rather unreflective rant about the disintegration of the traditional family, I'll state that Feeney's text takes a different tack. He critiques several social cross-pressures that entice parents to hand over parental autonomy to various institutions that wield extraordinary, unwarranted power. These institutions by manipulate parental fears concerning their worries about the future: In particular the future prospects of their children's successful entrance into the world of adult wage earning. Feeney is up front about his training in continental philosophy—"a series of Western philosophical schools and movements associated primarily with the countries of the western European continent, especially Germany and France"[9]—and at times one discerns the influence of Marxism in his critique of American individualist capitalism and the "class struggles" inherent to the problems Feeney exposes (especially in the college admissions fiasco).[10] Still, Feeney writes in a readable, sincere, and engaging tone that avoids obscure philosophical jargon, a preachy tone, and ideological rhetoric. He presents a carefully researched case against the systemic forces that invade the family. He offers new and better ways for families to express their agency while at the same time working gain power in the family's decision-making matrix, a exploitive power that grows in proportion to the family's engagement with these new and better mechanisms. As Feeney puts it, "what seems like a way to increase your power leaves you entangled with and bound to an outside system, which somehow gains in its power over you as you express your agency through it."[11] Feeney's incisive critique of these manipulative social narratives, embodied and mobilized as they are through powerful institutional structures, commands attention. Of these institutions, Feeney decries how, "You enlist them in your family's quest for advantage, and then you find they've reached into your family and made it an extension of their institutional functions."[12]

Feeney's book does not offer easy ways to close ranks as a family. Feeney eschews simplistic parenting advice. "The problem," he states, "is a collective-action one—individuals acting from a fearful mental picture of what other

individuals are doing about a future they see as fearful too, which, perversely, tends to push the real world toward the imagined scenario they're afraid of."[13] The critique Feeney so eloquently presents in the book is of "the social forces that channel our competitive output through disciplinary procedures that, in turn, convert it into weary conformity. The sovereignty and dignity of American families are obviously not served by that kind of arrangement."[14]

In terms of source material, Feeney's own bright and poignant insights find support in a chorus of important voices, both past and present. He quotes the likes of Edmund Burke, Marcel Mauss, Johann Huizinga, Günther Anders, Immanuel Kant, Hannah Arendt, B. F. Skinner, Martin Heidegger, John Dewey, G. W. F. Hegel, Malcolm Gladwell, and a host of others. Spanning the historical and philosophical idea-scape as well as present-day expertise in a variety of fields, Feeney develops arguments substantiated by a true polyphony of contributions.

Feeney's book is a timely offering. If you are a parent, and/or you work regularly with parents and families, you will want to engage Feeney's arguments. This book is a masterful and colorful critique of the sorts of cultural pressures that life in modern-day America places on the family as a social unit operating within the context of diverse social agendas that compete for the family's allegiance. He does not discuss moral or religious pressures. Rather, Feeney describes very real and powerful socio-economic fear-based pressures. These pressures come from institutions that invite themselves, as helpful multipliers of agency, into the family, but that actually act as disintegrative forces seeking to assimilate the family away from a cohesive—and thus socially subversive—social unit toward an economically useful subunit within the larger equation of capitalist productivity. Feeney suggests that we think and ponder together with him so that ways to resist this assimilation surface as useful postures designed to protect the family from these disintegrating forces.

Chaplain (Major) Sean Levine serves as a priest in the Orthodox Church in America. He is currently stationed at Fort Carson, Colorado with his wife, Jennifer, and son, Andrew, and he is assigned as the brigade chaplain for 1st Space Brigade. CH Levine's academic interests include theological anthropology, the declinicalization of pastoral counseling, the convergence/divergence between Eastern and Western Christian thought, and the philosophical undercurrents of present-day American culture. His Doctor of Ministry dissertation, "*Neptic* Pastoral Care: Sacred Dialogue in the Light of the *Theanthropic* Vision of the Human Person," is in progress.

NOTES

1 Matt Feeney, *Little Platoons: A Defense of Family in a Competitive Age* (New York: Basic Books, 2021), 8. For Burke's "little platoon" quote, see Edmund Burke, Reflections on the *Revolution in France in Burk Select Words*, ed. E. J. Payne, vol. 2 (Oxford: Clarendon Press, 1898), 54-55.

2 Feeney, *Little Platoons*, 8.

3 Feeney, *Little Platoons*, 3.

4 Feeney, *Little Platoons*, 6.

5 Feeney, *Little Platoons*, 2.

6 Feeney, *Little Platoons*, 2-3.

7 Feeney, *Little Platoons*, 7. Feeney explains, "To these other social forms the unique intensity of family relations stands as bracing counterpoint: siblings seeing each other as secret keepers and protectors and protégés, parents curiously, consciously willing to die (and, if it came to it, kill) to protect their children. . . . But when the fierce commitment of parents to their children takes the form of competition with other parents and other children, it becomes much less heroically strange, much more run-of-the-mill."

8 Feeney, *Little Platoons*, 7.

9 https://www.britannica.com/topic/continental-philosophy

10 Feeney, *Little Platoons*, 202.

11 Feeney, *Little Platoons*, 20.

12 Feeney, *Little Platoons*, 21.

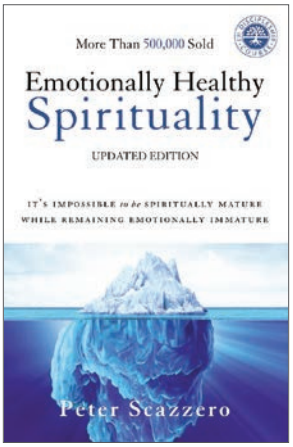
13 Feeney, *Little Platoons*, 252.

14 Feeney, *Little Platoons*, 261.

Emotionally Healthy Spirituality

by Peter Scazzero

Reviewed by Chaplain (First Lieutenant) Joy Hervey



In *Emotionally Healthy Spirituality*, Peter Scazzero argues that Christian spirituality can be destructive to self and others if it fails to integrate emotional health. Stated another way, the book's thesis is, "It is not possible to be spiritually mature while remaining emotionally immature."[1] Scazzero approaches the topic of emotional health with great transparency from his unique vantage point as a lead pastor who found his ministry and marriage in crisis because he neglected the disordered aspects of his own inner life. This book shares the theological and practical insights he gleaned during his journey from emotional immaturity to emotional health—insights informed by his examination of the spiritual journeys of biblical and historical figures, and by spiritual traditions such as monasticism. The book is an updated edition of a volume originally published in 2006. It has several benefits as a chaplaincy resource, beginning with the useful strategies it offers for avoiding the life imbalance, inner turmoil, and relational dysfunction that result from splitting off spiritual maturity from emotional health.

The author communicates with uncommon transparency, as one might hope for in a book about emotional health. Scazzero describes his own emotional health crisis in great detail, the nadir of which was his wife, Geri, telling him she was leaving the church he pastored due to his poor leadership. In hindsight, he characterizes this difficult conversation as "the most loving thing Geri has done for me in our entire marriage."[2] Scazzero also demonstrates honesty by identifying the limitations of his own religious tradition. He makes the case that emotional immaturity accompanies a Christian worldview that focuses on activity-driven spiritual disciplines such as prayer, Bible study, service, and church attendance, but fails to create time and space for interior disciplines such as rest, silence, and introspection. Another indication of Scazzero's openness is his commitment to sharing with readers the resources and traditions he drew upon to craft a new and more comprehensive spiritual life. These include engaging with Trappism, and other monastic traditions, as well as with the work of theologians such as Martin Buber, the lives of historical figures such as Mother Teresa of Calcutta, works of literature, and salient biblical texts including the Ten Commandments, Jesus' temptation in the wilderness, and the life of Daniel.

Emotionally Healthy Spirituality contains eight chapters. The first introduces and details the problem and the consequences of emotionally unhealthy spirituality. The chapters that follow outline stations that one may journey through to experience an increasingly emotionally healthy spiritual life. The first of these stations include: knowing and becoming one's authentic self, examining the past, including one's family of origin, to disrupt unhealthy patterns, experiencing the blessing of authentic trust that comes as a result of journeying through "the Wall" of doubt and despair. The next of these stations include: acknowledging and accepting one's

limits as revealed through grief and loss, and experiencing rest and renewal by discovering the rhythms of Sabbath and the Daily Office (a habit of pausing throughout the day to practice the presence of God), and learning new skills to love others well. The final station involves developing a "Rule of Life," a personal set of practices designed to maintain a healthy and uncluttered inner life in a culture characterized by externally focused, frenzied activity.[3] Each chapter contains an engaging mix of personal anecdotes, scriptural illustrations, theological reflections, socio-cultural insights, practical strategies for personal application, and a prayer.

Chaplains may benefit from this book because it is an aid to theological, practical, and pastoral insight. Scazzero identifies theologically uncomfortable aspects of the Christian life such as despair, disappointment, and grief. He offers a specific framework through which they can be understood, not as anomalies to be ignored or distractions to be discarded, but rather as flashlights that, wielded properly, illuminate God's presence with us and power in us. Of particular salience in the military chaplaincy context is Scazzero's reflection on resurrection in chapter six on grief and loss. Reflecting on the Old Testament story of Job, who experienced multiple devastating tragedies followed by divine restoration, he writes, "This account is meant to encourage us to trust the living God with the many mini-deaths that we experience in our lives. The central message of Christ is that suffering and death bring resurrection and transformation."[4]

Epistemologically, Scazzero challenges the reader to appreciate her emotional responses as a source of valid and important knowledge in one's journey with God. For example, when describing how to create a Rule of Life, he offers, "It may be that you recognize you have a lot of unprocessed grief due to losses from your past. You may want to make that part of your [emotional health] plan over the next year."[5] The author offers that emotions are worthy of our spiritual attention whether as fodder for prayer or as clues to our deepest desires and longings. The reader also learns to value not only what emotions can teach us but also how they can teach us, which is through silence, solitude, and slowing down.

This notion of silence and stillness as fertile ground for emotional health is perhaps one of the greatest practical contributions of *Emotionally Healthy Spirituality* for those interested in spiritual practice. Scazzero explains how the spiritual disciplines of the Sabbath and the Daily Office embody the value of pausing to demonstrate trust and reliance upon God as well as to allow ourselves to experience being instead of doing. Most readers will be very aware of the justification and benefit of practicing the Sabbath. Fewer readers will recognize the Daily Office, which echoes Daniel's practice of praying three times daily as well as several monastic orders' attention to prayer at multiple set times throughout the day.[6] Scazzero presents the Daily Office as a discipline that has been life changing for him and his wife, and encourages readers to implement it as well.

A pastoral benefit of this book for those leading others in a family, ministry, or military context is that *Emotionally Healthy Spirituality* does not fall into the trap of focusing so much on interiority that it loses sight of the commandment Jesus characterized as the second greatest–loving neighbor as self. Scazzero presents a framework for understanding emotional adulthood that is measured by how well we love others in practice. He writes that emotional infants "have great difficulty entering into the world of others" and "use others as objects to meet their needs" whereas emotional adults "have the capacity to resolve conflict maturely and negotiate solutions that consider the perspectives of others."[7] He wisely observes that while most Christians know that they should love others, many, even those in leadership, have not received training in the skills to do that well. In response, Scazzero describes several conflict resolution tools that facilitate loving and effective communication in a variety of relational contexts.

Two minor limitations of the book do not diminish its value. Scazzero mentions several times that practicing the principles outlined in the book has transformed the life of his church community, but he does not include concrete examples to illustrate this claim. In addition, the book could benefit from more intentional warnings to help readers avoid the trap of legalism with respect to the specific emotional health practices it offers. These drawbacks aside, *Emotionally Healthy Spirituality* establishes itself convincingly as an important resource for both laypersons and those involved in Christian ministry, especially when combined with the companion materials, which include a 40-day devotional as well as videos, and a workbook designed for small group study.

Scazzero is to be commended for providing laypersons and ministry leaders with a framework and methods that develop a theology to avoid the personal crisis he experienced. He hopes that this theology will encompass limits, challenges, and difficult emotions in themselves and others. As leaders, chaplains are called first to lead

themselves well, and to attend to their own emotional health is part of that mission. In addition, chaplains are in a perfect position to help Soldiers develop an emotional health plan that is adapted to the particular internal and external battles they face. In that sense, *Emotionally Healthy Spirituality* is an invitation accepted first by the chaplain who then extends it to others—an invitation to contemplative spirituality, self-awareness, transformation, and wholeness.

Chaplain (First Lieutenant) Joy G. Hervey serves with the USAR 1186th Deployment Distribution Support Battalion based in Jacksonville, Florida. In addition to chaplaincy, her professional experience encompasses international missions, urban outreach, education, and nonprofit administration. She holds a Doctor of Education degree in organizational leadership from Columbia University.

NOTES

1 Peter Scazzero, *Emotionally Healthy Spirituality* (Grand Rapids: Zondervan, 2014), 19.

2 Scazzero, *Emotionally*, 19.

3 Scazerro, *Emotionally*, 97; Ibid., 189.

4 Scazerro, *Emotionally*, 136.

5 Scazerro, *Emotionally*, 201.

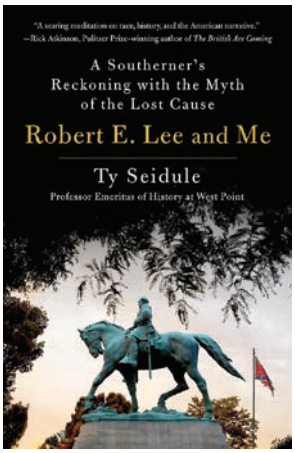
6 See Richard A. Swenson, Margin (Colorado Springs, CO: NavPress, 2004) and Donald S. Whitney, *Spiritual Disciplines of the Christian Life* (Colorado Springs, CO: NavPress, 2014).

7 Scazerro, *Emotionally*, 170.

***Robert E. Lee and Me**: A Southerner's Reckoning with the Myth of the Lost Cause*

by Ty Seidule

Review by Chaplain (Colonel) Paul Minor



Brigadier General (Retired) Ty Seidule wrote *Robert E. Lee and Me: A Southerner's Reckoning with the Myth of the Lost Cause*. Seidule is a trained historian who taught history for many years at West Point.

The book is a memoir about Seidule's own experiences with white supremacy and his self-described worship of Lee from childhood and into his adult life. The author believed in the Lost Cause assertion that the South's rebellion in the Civil War was just and was based neither in white supremacy nor in its reliance on and commitment to slavery.

He describes how his study of history led him to the epiphany that the South's cause was shameful and that Lee was a traitor, not a hero. Seidule came to look upon his earlier life with shame and guilt. He now seeks redemption through sharing his journey out of darkness into the light.

Seidule notes throughout the book the idolatrous worship of Lee. He writes, "As a child, my view of Lee was closer to deity than man. On a scale of 1 to 10, I placed Lee at 11 and Jesus at 5, even though I went to church every Sunday."[1] He continues, "The greatest star in the Confederate constellation, the Christlike Lee, was without fault, without sin, a wholly perfect deity the like of which no one had seen, ever."[2] What a startling set of statements.

In addition to feelings of shame and guilt, Seidule is angry at having been raised with what he now believes are lies, such as the lie of the happy slave, joyful in service to his master.

The author traces the history of white supremacy in the areas that he lived as a child (Alexandria, Virginia and Walton County, Georgia). Seidule later attended Washington and Lee University in an effort to achieve social status as an educated Southern gentleman. He notes that the chapel at the university was dedicated to the worship of Lee, and lacked the usual ecclesiastical accoutrements such as prayer books, hymnals, a crucifix, and a pulpit.[3] A statue of Lee sat on top of the altar as an idol.[4] The college was one of the last in the country to integrate and was historically tied to slavery.

During his long military career, Seidule served at installations named after Confederates. He chronicles this history. The Confederate Memorial at Arlington Cemetery especially angers the author. Seidule chronicles how West Point moved from a refusal to recognize Confederate leaders in the 19th century to its current embrace of those leaders including Lee. Seidule sees this change as a reaction to racial integration at the Academy. He sees much of the history of erecting Confederate statues in the same vein.

The author presents a sustained indictment of Lee as a proponent of white supremacy and chattel slavery. Lee personally profited from slavery and showed cruelty toward his slaves. Seidule argues that Lee was not a great man

at all. Seidule even takes on the tension that Lee felt between his loyalty to Virginia and to the United States by observing that Lee was the only one of eight West Point Virginia colonels who left to fight for the Confederacy. Seidule's verdict is that Lee committed treason:

> Lee's actions undeniably violated the Constitution he and I swore to defend. He waged war against the United States. Because he fought so well for so long, hundreds of thousands of soldiers died. No other enemy officer in American history was responsible for the deaths of more U.S. Army soldiers than Robert E. Lee. Lee's Army of Northern Virginia killed more than one in three and wounded more than half of all U.S. casualties.[5]

The author is a convert away from the Lost Cause and the worship of Lee to an absolute condemnation of it all. He admits to his passion: "I have a convert's zeal. I know it. Sometimes my passion can verge on righteousness."[6] His desire to be seen as righteous drives his condemnation of Robert E. Lee and the Lost Cause.

The anger, shame, and guilt that drive the author are powerful. He seeks redemption by laying bare the evils of white supremacy in our nation and in his own personal history. But the book leaves us, as readers and as a nation, on the horns of a dilemma. Writing as a religious leader, I note that the idolatrous worship of human beings is a problem, but the purge of those who we deem unworthy may not actually solve the problem. The purge can become its own idolatry. This temptation may be especially compelling for someone like Seidule who grew up as a white Southerner who now feels guilty about his upbringing. Redemption could seem to come for him by issuing a harsh verdict of Lee. But are any of us, including Lee, completely bad or perfectly good? Seidule wants a clean path to his own redemption. He wants to be good. His self-admitted passion calls to my mind the words of Aleksandr Solzhenitsyn in *The Gulag Archipelago*:

> If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?[7]

Seidule seems "willing to destroy a piece of his own heart," but has he purged the evil that also is there? He does not report having done anything to harm African-Americans. Much of what he confesses is guilt by association. He lived as a white Southern man who idolized Lee and the Lost Cause Perhaps the foremost evil is the idolatry that he embraced. He placed Lee above his own claimed Christian faith. Seidule has purged himself of this first idolatry, but has he found his way back to Christian faith? He is utterly silent on that point. This leaves me and perhaps other readers to wonder if the new idolatry is the condemnation of the author's personal history, which includes condemning Lee.

The classic Christian model of repentance involves turning away from sin and turning to the Savior. Perhaps Seidule has chosen to be the author of his own redemption. Are any of us the sole author of our redemption? Will our current national moment of purging the past be judged by history as a movement toward a more perfect and just union or part of the legacy of purges that also mark human history? Time will tell. History will judge. As an historian, Seidule may be willing to wait for that judgment.

Chaplain (Colonel) Paul Minor is the senior chaplain and full time support chaplain for the Massachusetts National Guard. In addition, he serves a local congregation on a part-time basis. He is a 2019 graduate of the Army War College DDE. He recently completed research into the history of the National Guard chaplain brigadier generalship.

NOTES

1 Ty Seidule, *Robert E. Lee and Me: A Southerner's Reckoning with the Myth of the Lost Cause* (New York: St. Martin's Press), 11.

2 Seidule, *Robert E. Lee and Me,* 36.

3 Seidule, *Robert E. Lee and Me*, 110.

4 Seidule, *Robert E. Lee and Me*, 110-111.

5 Seidule, *Robert E. Lee and Me*, 216-217.

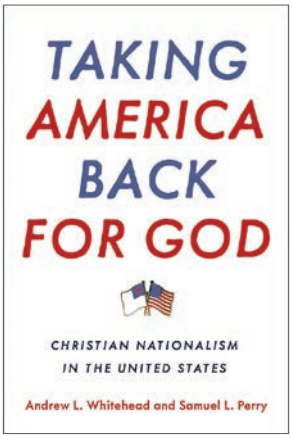
6 Seidule, *Robert E. Lee and Me*, 253.

7 Aleksandr Solzhenitsyn, *The Gulag Archipelago* (London, England: Vintage Classics),189.

***Taking America Back for God**: Christian Nationalism in the United States*

by Andrew L. Whitehead and Samuel L. Perry

Reviewed by Chaplain (Major) Shawn Lee



Christian nationalism's uniquely polarizing threat to America should be understood in its context. This is the principal argument that Andrew L. Whitehead and Samuel L Perry.[1] In a prescient book,[2] Whitehead and Perry offer a sociological study of Christian nationalism in America and define the phenomenon as "a cultural framework—a collection of myths, traditions, symbols, narratives, and value systems—that idealizes and advocates a fusion of Christianity with American civic life."[3] The authors identify this cultural framework as the lens, worldview, or narrative through which Christian nationalists perceive America's relationship with Christianity. Of note, this "Christianity" exists outside of an explicitly defined theological framework, presenting a god for America rather than the God of Christian scripture. For Whitehead and Perry, Christian nationalism assumes a Christian America that is nativist, white supremacist, patriarchal, heteronormative, and authoritarian.[4] Christian nationalism is "Christianity co-opted in the service of ethno-national power and separation."[5]

The authors are emphatic that their work is sociological rather than theological. They use publicly available data from the Baylor Religion Survey (BRS) and cross-reference the data with General Social Surveys. The BRS asks large groups of Americans a variety of questions about religion, politics, and demographics. Perry and Whitehead select six statements and compare responses to these statements to draw correlations and scale how strongly a person holds Christian nationalist views.

The key questions include:

1. "The federal government should declare the United States a Christian nation."
2. "The federal government should advocate Christian values."
3. "The federal government should enforce strict separation of church and state."
4. "The federal government should allow the display of religious symbols in public spaces."
5. "The success of the United States is part of God's plan."
6. "The federal government should allow prayer in public schools."[6]

Through grouping together tendencies and trends among the respondents, they characterize an ideology of Christian nationalism and write about its implications for all Americans. The authors create a taxonomy of the four types of responses. They label them ambassadors, accommodators, resisters, and rejecters—based on a scale of advocacy for Christian nationalism through rejection of Christian nationalism. The groups reveal a set of attitudes about the role Christian faith should play in the public sphere.

- Ambassadors will advocate for a declaration of the U.S. as a Christian nation, and desire to see Christian faith privileged in the public sphere.
- Accommodators are less comprehensive in their advocacy —and while they may embrace a narrative that the U.S. is a Christian nation, they are more open to the presence of other religious groups being part of the national narrative.
- Resisters are a step removed further from Christian nationalism, arguing that Christianity is historically important but should not have formalized power defined by the government.
- Rejecters believe in a strong civil society and reject government privilege for any religion.

The authors' analysis shows that Christian nationalism is largely separate from a confessional religious tradition. Their definition distinguishes this belief system from evangelical Christianity, which some have also implicated in the January 6, 2021 riot at the Capitol building.[7] Christian nationalism is its own category of belief and behavior, which is distinct from evangelical theology, or even "white evangelicalism" as popularly understood.[8] The authors convincingly separate theological conservatism from Christian nationalism. Whitehead and Perry argue that evangelical Protestants exist across the spectrum of Christian nationalism, including among the groups they identify as Resisters and Rejecters. This supports their thesis that Christian nationalism is its own separate phenomena, but profoundly impacts America's political and religious life.

Whitehead and Perry examine specific political policies, particularly those associated with the Trump administration. They question how Christians can hold seemingly un-Christian views on a variety of issues, such as what they characterize as the racist or xenophobic views about a border wall. In another instance, the authors assume that Americans who voted for Donald Trump were comfortable with his moral failures. They argue that voters who support traditional gender roles are misogynists who oppose equality in the workplace. While the authors do not make arguments for or against specific policy prescriptions, they characterize those who hold these views as "racists" and "xenophobes." In chapter two, "Power," they identify Christian nationalism as the primary distinguishing characteristic of a Trump voter, beyond other identity markers. Whitehead and Perry write, "Christian nationalism, in other words, explained almost all of the religious vote for Trump."[9] In chapter three, "Boundaries," the authors make additional claims as to the correlative association of associating a vote for Christian nationalism with a strong predilection to "Eurocentrism, anti-Catholicism, xenophobia, and the disenfranchisement of black Americans." Whitehead and Perry lay what they identify as these racist and bigoted perspectives squarely upon those who Christian nationalists who believe that "real Americans are native-born white Protestants."[10]

This is where I believe that they fail to separate academic inquiry and pejorative labeling. The authors seem to use an *ad hominem* fallacy. As they question how Christians can support a border wall, they fail to examine arguments for or against the policies themselves. By instead presuming that everyone who wants a border wall is "inherently racist or xenophobic," they preclude any legitimacy for Christians who support a border wall. Likewise, not everyone who supports traditional gender roles is a misogynist who opposes equality in the workplace. They may point to their data as irrefutable, but the authors impose a negative value upon their analysis and do not prove their secondary presumptions. This mars many of the arguments the authors make as their analysis of the BRS data is skewed with a political bent.

Even so, I strongly recommend that members of the Chaplain Corps read this book. First, it is the only empirical work of its kind. Even if one disagrees with their presuppositions or conclusions, Whitehead and Perry provide an insightful sociological exploration of the American religious landscape. The collected data and initial analytical insights offer an instructive view of Christian nationalism. For members of the Chaplain Corps and leaders in the Army, it is worth reading this book to understand our cultural environment. The book does not set out to provide philosophical or theological analysis of these beliefs although it is impossible to fully escape these influences. As such, this text is most useful to understand America's own religious operating environment. This sociological framework is broadly useful, but might be particularly useful for those chaplains who supported the National Guard mission in the National Capitol Region.

Second, the empirical data provides insights into the Chaplain Corps' own internal population – not just those Soldiers, Families, and Civilians we serve, but also members of the Corps who may hold or be susceptible to these beliefs. By naming this cultural framework, we can engage in theologically and sociologically informed dialogue around these issues.

In particular, the authors present data that show how views of military service may be predictive of Christian nationalism. They write, "only Christian nationalism predicts that Americans see serving in the military as important to being 'a good person.' Religious practice, on the other hand, is negatively associated with this view, meaning devoutly religious Americans are less likely to say that serving in the military is important to being a good person."[11] The Army Chaplain's dual identity as an endorsed religious professional and a commissioned officer in the U.S. Army, suggests that a large portion Chaplain Corps could be susceptible to Christian nationalism. In as much as this may be true, it is valuable for every chaplain, particularly Christian chaplains, to examine their own attitudes towards Christian nationalism. Christian chaplains may want to be cognizant of the temptation to support a Christian nationalist worldview. Can Christian nationalism become a tribal identity? Each Service member deserves honor without using any particular tribal identity a singular barometer of moral good. Separately, any use of rank, power, and authority against those who are not of our faith backgrounds from within our formations is inconsistent with the chaplain's dual role.

To end on a hopeful note, the lived example of the U.S. Army Chaplain Corps may indeed be a powerful response to Christian nationalism. To borrow language from Whitehead and Perry's framework, being an Ambassador does not align with the chaplain's dual role.[12] Every chaplain should recognize that we are political agents on an individual level who operate in a politically divisive environment, and that this is a confusing duality for the American public. Even those chaplains who subscribe to the idea of America as rooted in a Christian identity must recognize that their very identity as a military chaplain is founded upon First Amendment freedom of religion, which protects the rights of our non-Christian chaplains and other Soldiers. Whether in the civilian educational requirements before accessioning, the iterative Professional Military Education (CH-BOLC, C4, ORSLC, etc.), or the continuing UMT/RST trainings held on a regular basis, the U.S. Army Chaplain Corps' very identity involves modeling healthy pluralism, protecting the values of the nation's Army, and setting an example for a divided nation.

Chaplain (Major) Shawn Lee is currently the Regimental Chaplain and Ethics Instructor for the US Army Engineer School and Regiment (USAES) at the Maneuver Support Center of Excellence (MSCOE) in Fort Leonard Wood, MO. He is ordained and endorsed by the Korean Evangelical Church of America (KECA) and is a ThD student at Evangelical Seminary in Myerstown, PA. He may be reached via e-mail at shawn.s.lee3.mil@army.mil.

NOTES

1 Andrew Whitehead is an Associate Professor of Sociology at Clemson University and Assistant Director of the Association of Religion Data Archives and Samuel L. Perry is an Assistant Professor of Sociology and Religious Studies at the University of Oklahoma.

2 The book was written before the 2020 election and before the January 6, 2021 assault on the Capitol.

3 Andrew L. Whitehead and Samuel L. Perry, *Taking America Back: Christian Nationalism in the United States* (Oxford: Oxford University Press, 2020), 10.

4 Whitehead and Perry, *Taking America Back*, 10.

5 Whitehead and Perry, *Taking America Back*, 145.

6 Whitehead and Perry, *Taking America Back*, 7-8.

7 Posner, Sarah. "How the Christian Right Helped Foment Insurrection," *Rolling Stone*, January 31, 2021, https://www.rollingstone.com/culture/culture-features/capitol-christian-right-trump-1121236/

8 Whitehead and Perry, *Taking America Back*, 20.

9 Whitehead and Perry, *Taking America Back*, 62.

10 Whitehead and Perry, *Taking America Back*, 91.

11 Whitehead and Perry, *Taking America Back*, 14.

12 I believe a reasonable argument could be made that chaplains could be Accomodators, according to their faiths.